The Christian Community

JOURNAL OF COMMUNITY RELIGION

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In the Highlands of the Hudson

FEBRUARY 21, 1936

The Community Church Workers of the United States of America, (Inc.)

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place co-operation above competition.

Members in Every State
Service Bureau for Churches and Ministers
Uniting Churches
Promoting Community Programs
Publicity on Church Unity

Plan for Hartford Conference

THE committee charged with preparing a program for the biennial conference of Community Church Workers this spring is Rev. H. L. MacKenzie, Rev. Carl Weist, Rev. Oliver Weist, Rev. Albert Allinger, Barclay Acheson, and Rev. Roy Schramm. These gentlemen met in New York recently, and laid out the broad outlines of the conference. The program as they conceive it will cover four main topics: "The Necessity for Spiritual and Ethical Dynamics in Today's World," "Building an Effective National Organization to Implement Community Religion," "Methods that are Working in Rural and Urban Areas, Religious, Educational, Financial," "The Distinctive Characteristics of Community Religion and the Place and Contribution of the Community Church Movement in the Religious World Today."

Speakers to interpret various phases of these general topics are now being chosen. It is hoped to have the program in final shape for printing in the April issue of *The Christian Community*.

The conference will be held in Broadview Community church, of Hartford, Conn., May 12 to 14. New England is very beautiful at this time of year with all the delights of spring time.

Broadview church has generously offered the delegates to the conference lodging and breakfast without expense. Other meals will be arranged at the church. Those seeking hospitality should write to Rev. R. J. Schramm, pastor Broadview Community church, Hartford, Conn., who will see that delegates are properly placed.

The first two autos promised for the trip East are those of Rev. C. K. Richard of Sauganash Community church, of Chicago and of Rev. O. F. Jordan of Park Ridge. Others will be preparing for the trip by rail. If people from the west would like to arrange for a trip together on one Pullman car, they may write *The Christian Community* and arrangements will be made. This will provide for those going by rail a delightful fellowship.

The first of these national conferences was held in St. Paul's Union church in Chicago in 1923. The following year Community Church Workers was organized at Philadelphia. The organization has carried on ever since with varying fortunes. With the years the conviction has grown that workers in community churches have common problems that needed to be faced and a need of fellowship among these workers was felt.

Beat the Kramer Sedition Bill

THE incitement to the Disaffection bill (S. 2253) which was passed last June without consideration by the Senate and unobserved by most Senators is now up before Congress H, R, 6247. It appears to be the first time a Sedition bill has been seriously considered since the alien and Sedition laws of 1798 against which there was adequate opposition. One London weekly printed in red across its cover: "On no account must this be handed to a member of our Majesty's forces." Quaker journals had large white spaces deleted by the printer as he was afraid lest his firm come under the law.

The above bill (S. 2253), introduced by Senator Tydings was assumed to be aimed at communists and was supported by Secretaries Swanson and Dernbut, Assistant Secretary Roosevelt testified that there were no communists in the navy among officers and enlisted men, and that "communistic influence was absolutely infinitesimal."

The representatives who vigorously object declare this to be "using a twelve-inch gun to kill a gnat." The bill superficially looks innocent, but Rep. Celler of the Judiciary Committee says: "Experience with all criminal

(Continued on Page Nine)

Who's Who

Correction: The front page cut on the January issue was furnished through courtesy of Chicago & North Western Railway, which was incorrectly listed as Chicago & Western Railway.

Our front page cut, "In the Highlands of the Hudson," is furnished through the courtesy of the New York Central System and is taken from an original painting by Leslie Ragan.

Prof. Wm. A. Noyes is one of the leading authorities in the U. S. on organic chemistry but has recently been retired on pension by the University of Illinois. Devotes most of his time now to writing on World Peace. By permission we reprint a portion of his article in World Affairs Interpreter of July, 1935.

Dr. E. T. Root is pastor of a Congregational church at Orleans, Vermont. He was formerly secretary of Mass. Fed. of Churches.

Mrs. Lucia Ames Mead, publicist, resides at 19 Easton St., Brookline, Massachusetts.

THE CHRISTIAN COMMUNITY

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The Man on the Fence

ONE political mugwump recently defended his dubious position by saying that the man on the fence is able to see farther than the man on either side. This is not always so. The man on the fence may be trying to find out on which side to drop that he may find a political job or at least that he be numbered in the winning majority. But there are men on the fence who are truly looking around, seeking truth and seeking alliance with the forces that will build the better society of the future.

Even the man on the fence may have his vision clouded by those who throw dust in the air. The political campaign has already proceeded far enough that billingsgate is being hurled about. The man on the fence is in a position to discourage the use of such epithets as "tory," "socialist," "demagogue," "bourbon," and others of equal fragrance. Political discussion that gets down to epithet has usually ceased to do anything except to confirm prejudice on either side.

Never have the pressure groups played a more important part in an election. The Liberty League, the Crusaders, the American Vigilant Association, the Paul Reveres, and other societies honored by the Chicago Tribune propose to save the American constitution, protect the liberties of the citizen and stall off communism. If this were what they are most interested in doing, one might be tempted to join up with them. But the man on the fence sees some of these associations being financed by public utility interests, bankers and capitalists. He is in favor of liberty and constitutional right for everybody, including men of large wealth, but he refuses to hold the interest of these groups as the major interest in this campaign.

An even more vocal group are the Townsendites, who offer all the people over sixty years of age two hundred a month, and would compel these to spend the money every month. Only a small per centage of the oldsters ever had such an income. They never had a chance to make "whoopee" in the days of their maximum earning power. No wonder they sign up by the thousands. To the average man rich old Uncle Sam can do anything with his money. But the man on the fence can see how fantastic are these dreams of opulence for oldsters. The socialist criticism that the men who earn the money should have more of it than this scheme provides, seems valid.

What a strange mixture of religion and frothy economic doctrine goes out every Sunday afternoon from the Shrine of the Little Flower near Detroit! Father Coughlin would find our economic salvation largely in monetary tinkering. He is frightened by socialism on one side and by plutocracy on the other. But almost any boy who had even one course in college economics knows what is wrong with all this. In Father Coughlin's camp are many who follow him for religion's sake and many more who seek an easy formula for prosperity, but the man on the fence smiles sarcastically at the Sunday broadcast.

What would have happened had Huey Long lived to participate in this campaign is beyond the imagination even of the man on the fence. It certainly would have increased our already too great volume of billingsgate and epithets. And what kind of a campaign would it have been had not the bonus legislation been passed? For the sake of a bonus, perhaps a few million of our citizens would have voted self-interest ahead of national welfare; if not all of them, at least some of them. This thought may make some of us think that perhaps getting the bonus issue out of the way ahead of the election may be worth what it has cost, whatever one thinks of the pressure groups that jammed the legislation through Congress.

The party in power views with pride and satisfaction, as always. The "recent depression" is treated cavalierly, but over ten million of the unemployed have not yet found out it is over. And the opposition party sets out to save the country and the constitution. Up to now it has not a glimmer of an idea of dealing with America's fundamental problems. Constitutional government is not in any danger in America, whatever a few individuals may have said in pique, including certain remarks by the President of the United States. We may amend our constitution again soon, but we certainly have no immediate prospect of going over either to the dictatorship of a communist order or the other kind of dictatorship, that of Fascism. Many of the favorite remedies of the Administration have been so hastily conceived that they turn out to be unconstitutional or impractical. Washington flounders after the various Supreme Court Decisions. But the opposition party also flounders. It has no word for this hour, or at least has not yet spoken it. As for the Socialists, one may dispose of them briefly. They are numerically too small to count for much in this year's election. The Paul Revere's claimed that the Democrats

have stolen the Socialist thunder any way. That is only partly true.

The man on the fence insists in this election year that the real issues of our American life shall be dealt with. When he gets down off the fence in November to cast his vote, he will settle which side to light on after scanning platforms, candidates and above all the personal records and real convictions of leading candidates.

Undoubtedly the most immediate problem in America is that of unemployment and relief. If one can take American Federation of Labor figures, likely the most reliable, we have even with the return of "prosperity" absorbed less than ten per cent of the unemployed. How many of these are already unemployable, ruined by idleness and the dole? Nobody knows. We have had an experiment in government work to assist these. The good jobs were handed out to "deserving Democrats" under the supervision of Jim Farley graduate of Tammany methods. The engineering behind the projects was rotten for the most part. A good idea may be laughed off the American stage because of bad execution. But is there anything else to do for the unemployed than to develop public works with sound engineering and totally divorced from politics? Some say that we should encourage industry more and secure employment in regular channels of private industry. But the technocrats have the answers for that one.

Even the politicians know that the farm problem cannot be passed up. One quarter of our population have lived for nearly a generation on the border of ruin. The AAA helped some of these temporarily, though it made the lot of share croppers and others worse than ever. It has been declared unconstitutional, and even the farmers do not seek to overturn constitutional government. But does the end of the AAA mean the end of the farm problem? It will be still here for any party that happens to come into power to worry with.

The men of the buildings trades are the largest single block of the unemployed. For seven or eight years now building has been at a standstill in America. Hundreds of thousands of dwellings are needed, but the men who need them cannot buy them. Workers in many fields have suffered cuts of wages during the depression which takes away their power of buying anything except bare necessities and thus tends to make the depression permanent.

While one contemplates these and many other important economic problems, there are moral problems that press for consideration. The liquor laws that have superseded prohibition are the worst in American history. Drinking now debauches women as well as men. The saloon has returned in spite of the promises before the last election, and has brought with it its disreputable sisters of gambling, prostitution and crooked politics. If this is the millennium with regard to liquor control, then the man on the fence must have vertigo.

Nor can the man on the fence ignore another question which in the long run is a lot more important than economic welfare. That is the threat of war. The next war is now regarded as immanent by many astute political observers. The lives of the finest of our youth have more concern to us all than fighting depressions or solving economic problems of other kinds. Yet America vastly increases army and navy. She as yet has no official charged to seek peace. Only war-makers.

The man on the fence is inclined to look to experts for the solution of our problems. He is amazed that an era that talks economics all the time should hear so little from the professionals in this field. He is amazed that the President of the United States should have an ear for only one brand of economic advice, and that of a sort in not too much repute in academic circles. The man on either side of the fence is apt to scoff at economists. They are being muck-raked now as educators and ministers were muck-raked in other times. But if men who have spent their lives studying economics, using the best of scientific methods, are available, why should we look to quack doctors for medicine for our ills? It would be like dropping rotten corn in the well to get rid of warts.

To scientific method we should add in these times human sympathy. It is just here that the man on the fence sees the best chance for the church. The preacher who tries to put out economic dogma is less convincing even than when he hands out other dogma. But the preacher who can make the great majority feel the ills of the minority, who can teach each man to put himself in the other man's place, has rendered a great service in these times. Too many of the people in the pews are so comfortable that they are not much concerned with the ills of the unemployed, the aged, the farmers, the workingmen and our youth. The pew-holders must be made uncomfortable. They will not thank the preacher who disturbs their complacency. But the preacher must win the blessing that is promised in the last Beatitude, if need be.

For these times, then, the relatively few men who will determine our election by their detachment from prejudice must cultivate open-mindedness, respect for expert opinion and human sympathy. Only thus may they hope to get down from the top of the fence on the right side.

The Preaching of These Times

IF the minister or layman today finds himself growing fearful over "the decline of the ministry" or doubtful of the place of the church, he should acquaint himself with the quality of preaching that may be heard not from one pulpit or two, but from many in different parts of the country. He may easily do this through the monthly series of sermons issued by Harpers. In these he may find an admirable cross section of present day preaching in America. His mind would be quickened and his heart warmed thereby. His confidence in the leadership in the field of religion would be strengthened and his hope for the church revived by the trends of thought disclosed and by the courage and conviction that signally mark the preaching from many an American pulpit today.

The forty-second volume in the series referred to has just appeared. The subject of the first sermon, which gives the volume its title, "Born For Victory" is significant. The old mood that characterized so much of liberal preaching, the mood that was timid, hesitant, doubtful, negative, and apologetic is gone. The minister of today is not spending any time offering proof texts from the scientists to justify his right still to trust in God, engage in prayer, or join with his fellows in worship. "Born For Victory!" That phrase indicates his characteristic mood today! He is positive. He affirms! He knows he has a gospel to proclaim. That is the reason for the Church. That is why there is a Christian ministry and why he is preaching. It is good that he is recovering this wind. A phrase like this carries the deepest conviction of our Christian faith. We are here for victory. There is something in man's soul that answers to that hope and challenge. It is victory not defeat we desire. That victory is possible is always good news! Let it be proclaimed in answer to all the defeatism, pessimism, and cynicism of the day.

But "how do we move towards victory?" This is the oldest question of the human heart. It is this question that religion sets itself to answer. Preaching that brings adequate answer is preaching at its best. It is with answering this question that every sermon in the book referred to above is concerned. In the sermon, "The Religious Wise Man" religion is presented as the sovereign wisdom about life, a wisdom that is adequate to life's need. As such, religion need have no fear of an advancing science. It welcomes the spirit of free enquiry. It is interested in the whole range of human relationships. So the discussion follows along naturally and inevitably to Jesus as the one "who proved himself wise above the wisdom of men."

Every fellow craftsman in the business of sermon making will sense the real artistry in the opening paragraph of the next sermon on "The Power of God." It is all so simple, so much a part of every day life. Just an incident in a day's travel on a summer vacation in the north of Scotland. The simple narration of this incident lays sure hold of the reader's attention and powerfully grips his interest. An unforgetable picture of it remains in the memory to keep alive the sermon. The American built motor car has made the long hill on high, and the astonished mechanic, in laying his hand gently on the engine, seemed to be saying, "Power-Power." That is far more than an introduction to a sermon. It is immediately and directly laying hold on one of man's deepest desires, the desire for power. Wisdom and power! These are the instruments of victory. And the sermon goes on to make religion mean just this, give just this, a sense of power adequate for life's need. That, indeed, is what preaching is: Proclaiming good news, the wisdom of God and the power of God revealed in Jesus!

Then one hears now and again criticism of ministers who concern themselves too much with the problems of race relations, peace and war, and the need of a new economic order. The minister who does this, so the criticism runs, brings them all under heavy condemnation, and leaves his people with a sense of helplessness and defeat, and also at last, with a growing irritation that in due time brings absence from church altogether. There is something valid in this criticism. People must be shown their responsibility in terms that provide for some possible action. Here is preaching that meets this very need. The sermon "God on my Street" relates these vast and complex problems to the relationships that characterize actual living "on our street." The issue is made clear and definite. The responsibility is unescapable. How simply it is done and how convincingly! Yes! What a business this is!—this business of preaching! How beautiful upon the mountain tops are the feet of those who come to touch with light the skies of our troubled world; who bring to men amidst the struggle the authentic tidings, "Thy God reigneth!" Who bring to human hearts the joy and peace belonging to those who are "Born for Victory." Creative preaching is being heard in many a pulpit of our day.

(The volume of sermons to which reference is here made is reviewed in another column.)

Our Part In Peace

IT is to be hoped that the intense partisan feeling that is bound to attend much of the discussion of national affairs for the next few months will not divert attention from the gravity of the international situation as it was referred to in the President's recent address to Congress. "The people of the Americas," the President said, "must take cognizance of growing ill will, of marked trends toward aggression, of increasing armaments, of shortening tempers—a situation which has in it many of the elements that led to the tragedy of general war." The President then went on to state the objectives of a neutrality policy and to pledge strict adherence to them. This plain and earnest statement of the critical nature of the present situation should re-emphasize the obvious fact that the surest way to keep out of war is to help in preventing the recurrence of war. Our relation to the League and its efforts to bring about a collective security takes on new meaning in view of the developments of the last years. Even those who are not yet ready to accept entrance to the League may at least consider sympathetically the possibilities of our giving aid to the League in its efforts to maintain peace. Certainly they will not wish to see their country put itself in a position that would *obstruct* the efforts of the League to establish world security. What can be accomplished through proper neutrality legislation should be undertaken with the backing of a united nation. In matters of such consequence partisanship should cease. The specious claims of national rights that cloak the sordid desire for profits should be given scant hearing. We cannot hope for peace until we are ready at least to pay the price of a national self-discipline.

Some Effects of German Rearmament

Prof. W. A. Noyes

ON March 29th a German friend wrote me as follows: "Now we desire to bury the hatchet in order to gain peace and good will. This does not happen when one constantly cries out in complaint and accusation about things that are past. We say: let the past be wiped out and let us begin a new life, worthy of European states and of civilization. But who grasps Hitler's out-stretched hand? Who, instead, reaches out to make a treaty with Russia, that blood-drenched state, which scorns all European civilization—a state which bristles with arms and before which we are all frightened?

"So far as I can see, the future rests with the relations of America, Japan, Russia and China to each other. England, France and Italy are not altogether unconcerned. They fish about with their rod, in the fog, for 'security' or whatever advantage may be possible. They play their game around poor Germany, whom they can easily over-run, and who cannot be their equal, however much she may arm herself. Poor Germany is the bogey and if they leave us our life it is only because no one will give up the booty to another. For the German spirit and inventive genius is a hard nut to crack.

"How honorable is Mussolini, with his war-like speeches and the troops and ships he is sending to Abyssinia! At least he is throwing off *his* mask."

On April 13th I wrote my correspondent, the failure of the Allies to disarm in accordance with the promise of the Versailles Treaty that the disarmament of Germany should be the beginning of a general disarmament, has given Germany good reason for thinking that she is no longer bound by her agreement in the Treaty to observe a one-sided disarmament. I also quoted the following from a paper which I gave, later, before the Division of Physical Chemistry at the New York meeting of the American Chemical Society:

The theories were proposed in 1916, during the Great War. Soon after Lewis and Kossel were on opposite sides in the world conflict. We may be sure that their theories will soon be fused together into a consistent, generally accepted whole. May we not take this as an omen that Eden and Hitler, who were in trenches just across the battle line, may help to piece the fragments together and build that permanent peace which we so earnestly desire?

My own earliest memories are of the American Civil War and I know from personal experience that old soldiers make peace more easily than civilians.

I also enclosed a translation of a letter from a French friend, a copy of which is given below.

In reply, my correspondent wrote:

"How much were I and some of my friends who happened to be with me just then, pleased at your wonderful letter and the extract from your article. I was happy at your opinion about Germany's rearmament. In fact, Hitler could not do otherwise toward a Europe bristling with weapons, in which every single state would have been in a position to overcome us. They—our enemy states—have broken the Versailles treaty and have compelled us to arm ourselves if we would not permit ourselves to be overcome, impotent, without any resistance and completely dishonored.

"We were glad that you say, 'The disarmament of Germany has ended a totally unnatural situation, which has existed since the Treaty of Versailles was signed, and Germany can never be put back in the subordinate position which was forced upon her.' Those are gracious words which come to us across the great ocean—to us who are accustomed to irritating words of the most unheard of sort, which we must bear stoically hoping that some day the eyes of the people, who are systematically blinded and misled by the evil spirit of their leaders, may be opened.

"Whether we have such an organization as the Women's International League for Peace and Freedom, here, I do not know. How wonderfully they have worked in America and what remarkable results they have gained! I congratulate your honored wife with my whole heart that she has the honor to be a comrade in doing such high things for peace.

"How true, as you say, that at a time when so many are unemployed and in poverty, such enormous sums are poured out for armaments, new today and perhaps obsolete in a year! Where is sound human understanding and love for mankind to be found among the rulers of today? What untold horrors the German people would suffer in another war, which the others are openly aiming at. If here and there warlike spirits arise, it is anger at our repression and anxiety for fear of another attack, which finds expression.

"What has Hitler not done to induce others to disarm and what a comedy was played in Geneva until Germany was compelled to escape from the hypocrisy! And what a comedy have the nations of the League recently played in their condemnation of Germany, and what a dreadful play of French diplomacy with the principles of the League while they heap up one treaty for attack after another, contrary to the laws of the League, and carry such a country as England along with them. One could write books about that but I must limit myself because you have asked for a prompt answer. Most heartily I give you permission to publish the extract from my letter which you sent me."

These letters show, conclusively, that the writers be-

lieve the people of France and Germany are strongly opposed to another war.

They should be supplemented by reference to an interview of Edward Price Bell with Hitler, published in the Literary Digest for May 11th. In this interview Hitler stated emphatically that Germany will abide by the Locarno pact negotiated by Stressman. In the pact Germany renounced any intention of attempting to regain Alsace and Lorraine. The signatories also agreed to support France or Germany if either was attacked by the other.

Hitler also said, "Our conquerors were treaty-bound to follow us in disarmament. They did not follow. They went in the opposite direction and they went on going for half a generation."

The hypocrisy of the League Council in condemning Germany is shown by their complete silence about their own failure to disarm.

Of a war for territorial reasons, Hitler said, "What profit would there be in regaining a few hundred thousand souls at the cost of the slaughter of millions?

"Within an hour, aye, within forty minutes of the outbreak of hostilities, swift and powerful bombing planes would wreak a ruin on European capitals which could not be repaired in a decade."

Every intelligent person knows that this is absolutely true. It is hard to believe that any statesman in Europe will be so foolish as to start another war.

The common sense of mankind abolished duelling during the nineteenth century. Is it not possible, now, for the common sense of mankind to abolish war?

For this purpose Germany, England and the United States should ask every nation which signed the Kellogg-Briand treaty to agree to the following supplements:

1. Each nation should agree to a rigid supervision of the manufacture of munitions and armaments within her borders and prevent the shipment of these beyond her own territory.

It is now well known that in the Great War millions of men were killed with munitions and armaments made in their own home-land. It is a national disgrace that many of our gangsters in America have used machine guns in their nefarious work.

When in New York recently we saw freight vessels loading with scrap iron for Japan. Evidently this will be used in building ships for her navy if England and America will not accept Japan's proposal that their navies shall be reduced to the same size as that of Japan. British and American naval authorities consider such a proposal absurd. Let every one think the matter over and make up his mind whether the proposal is not, after all, reasonable. Certainly neither of these nations intends to start a war.

2. Each shall agree that any nation which uses her military, naval or air forces for hostilities across the border of another nation shall, *ipso facto,* be considered an aggressor without waiting for official action of any organized body.

3. That any nation which retaliates against an aggressor shall also be considered as an aggressor and subjected to the treatment specified in 4.

4. Each nation shall agree that it will immediately cease all shipments of goods to or receipt of goods from an aggressor nation.

Such provisions as these, honestly accepted, are much more important than disarmament. They should be easily accepted if the nations are sincere in their desire for peace.

Hitler evidently considers some international boundaries in Europe very unsatisfactory but he is evidently willing to allow them to remain except as they may be modified by pacific agreements.

There remain two questions of fundamental importance which should be settled by international agreement:

1. The treatment of racial and political minorities. There should be a European "Bill of Rights," guaranteeing civil, religious and economic justice to all. The greatest obstacle to this is the feeling of racial superiority which is almost universal. This is a sequence to the feeling of the Greeks which made them call all foreigners, barbarians. Germans are very indignant at the treatment of Nazis in Memel but they are complacent about the treatment of Jews and Slavic communists in Germany. Violence and treason should be suppressed but we must learn to treat men and women on the basis of personal character and not on the basis of race or nationality.

2. Better economic international relations by the reciprocal readjustments of tariffs and, ultimately, by abolishing many of these. The supernationalism which has grown on the idea that each nation must be self-sufficient in case of war will be unnecessary in a world determined to avoid war.

Many persons will think the proposals too ideal and quite impossible. They may be realized if the nations are willing to repress the makers of munitions and will accept, honestly, the logical consequences of the German rearmament.

(Condensed from World Affairs Interpreter.)

Do you ever look back at the close of the day
To the hours you've spent for others,
To precious time in work and play
When you tried to make men brothers?

Do you ever look back at the end of the day
To the goal you might have won?
But you put it aside till you had more time,
And the job was never done.

If you think of some good to do, my friend,
Begin it now. Today!
Tomorrow's a long way off, my friend,
And may never come your way.

—Theodore Gaillard Lilley.

The Family, Chief Agency of the Kingdom of God

By Dr. Edward Tallmadge Root

IN his *Century of Christian Progress,* James Johnston, in 1888, demonstrated by statistics "the outpopulating power of the Christian family." Contrary to popular impressions, the Protestant population of the world has increased twice as fast as that of Catholicism. One of the most striking examples was the increase of the Puritan migration to New England from 1630 to 1640. Cotton Mather, 60 years later, wrote: "While mankind no more than doubled in 360 years, the 4,000 planters, (with their children, perhaps 10,000), grew to 100,000 in 50 years." Had the same rate of increase continued, the whole present population of the United States might have been their descendants. In 1890, John Fiske estimated that one-fourth of the population could actually be traced to that ancestry.

What are the factors in this "outpopulating power"? Just in proportion to its fidelity to its faith, the Christian family gives to its members better environment, better example and training. As generations pass, heredity, because of the more conscientious choice of mates and higher standards in sex life, produces astonishing results.

The Puritans who settled New England, whatever may have been their faults, recognized and used all these factors. They are charged with narrowness and severity. But as Arthur Guiterman wittily wrote:

"They looked askance on art, aesthetics,
And even amateur athletics;
But while their lack of taste was frightful,
Their shaded streets are just delightful!
Their austere virtues all repels us.
Yet in some things they quite excel us;
I've never seen, in my researches,
Such village greens and lovely churches!"

Jonathan Edwards wrote of Sarah Pierpont, then a girl of 13, "They say there is in New Haven a young lady beloved of that Great Being Who made the world. She is a wonderful sweetness, calmness and universal benevolence. She seems always to be full of joy, and no one knows for what." When he chose her for his bride, he selected for his children not only a conscientious teacher but a model in character. Wisely refusing to become a wife till she was 17, she lost none of her poise and charm. One who knew her home life well thus testified: "She had an excellent way of governing her children. She seldom punished, and in speaking to them used pleasant and gentle words. When she had occasion to reprove, she would do so in few words, without warmth or noise. She would address herself to the reason of her children, that they might know not only her will but also the reasonableness of it. Quarrelling and contention in her family were unknown. She observed the first appearance of resentment and ill-will in her young children toward any person whatever, and was careful to show her displeasure. Her system of discipline began at a very early age." Her care also for their physical well-being is proved by the fact, remarkable in those days of infant mortality, that none of her eleven children died till after the last child was born.

Both father and mother died when the eldest son was only 20, and the six orphans were left with property appraised at less than $1000. The astonishing record of the family is due to another factor, heredity. That educational expert, Dr. A. E. Winship, drew a striking contrast in his little book: "Jukes-Edwards." Of the 1200 descendants of "the jolly Max," the so-called "Jukes," 300 died in infancy; 400 men and women were physically wrecked early by their own wickedness; 310 were professional paupers; 130, criminals, including 7 murderers; none had the equivalent of common school education; they neglected religious privileges, defied the church and antagonized all that it stands for. Among the 1400 descendants of Jonathan and Sarah, there were 285 college graduates, thirteen college presidents and more than a hundred professors, one hundred lawyers, thirty judges, more than a hundred clergymen, and sixty physicians, all marked men. "The record for health and longevity continues through every generation." "No one would claim that the Jukes could not have been improved" by marrying better stock or by education and environment. "The facts show that the Jukes, first, last and all the time, neglected these advantages, and that the Edwards family, with all its intermarrying, has never neglected them." "The Jukes always mingled blood of their own quality in their descendants, and the Edwards family has invariably chosen blood of the same general tone and force."

Has the Christian Church yet recognized the significance of such facts? Does it realize that the mightiest agency of the Kingdom of God is the Christian family? Do we insist upon its importance, train for it, cultivate and assist its full development? Do we take care that the activities of the church do not interfere with its functions, but assist and strengthen them?

Neither law nor the Bible require a religious sanction for marriage. Custom and instinct today demand it. Can the church consent to solemnize marriage and rightly neglect to teach its significance and train for it? No choice is so momentous as that of a spouse. The future not only of two individuals but of countless possible descendants depend upon it. It is too late to put into the wedding ritual the words "discretely, soberly, and in the fear of the Lord." Young people should have good friends in the opposite sex that they may have wide range of choice. It is a good rule to marry none who has not living and healthy and loveable grandparents. Health, in-

telligence and above all Christian character should be considered. Thorough medical examination to certify fitness on both sides should be voluntarily taken, until it becomes so common that it can be required by law. For the State also has responsibility. The multiplication of the Jukes type has become so great that it threatens to exhaust the resources even of civilization in the care for incompetents and criminals. The painless sterilization of the unfit is already required in several countries and American States. Their marriage, then, no longer dooms future generations. And the Church must teach that marriage is not indispensible for the development and usefulness of the individual, as the lives of some of the noblest men and women demonstrate. Sex is not a plaything but the most serious and grandest responsibility!

Equally important is the care and training of the well-born. Home and community must furnish the best possible environment. The impact of personality is nowhere more powerful than in the family, where no sham can remain undetected. In the home, where natural affections are cultivated by religious faith, moral teaching by precept and discipline can be more effective than anywhere else. For lack of it, society is in danger of breaking down. The best of all methods are family and public worship. Alas! that both have wellnigh disappeared! The old customs of taking the whole family to church is rare today. This is enough to account for the alleged decline in attendance. In only one place, during my Federation experience, did I find family-filled pews. That was in the federated community church. And, oh, that the message of Burn's "Cotter's Saturday Night" might be heard and heeded! If America is yet to be saved and fundamentally Christianized, from "such scenes as these," must her "glory spring"!

Beat the Kramer Sedition Bill

(Continued from Page Two)

syndicalism and criminal anarchy has conclusively shown that most prosecutions have been based on prophesying, not advocating violence at some future time to effiect future changes in control of the economic system. Many of the prosecutions have been based on mere membership in radical organizations."

The St. Louis Post Dispatch said truly: "This is a year of gag bills, designed to keep people loyal and patriotic by passing laws; the Tydings bill seeks to insulate only the military forces; the Kramer bill would give the same alleged protection to everyone, by providing a $5,000 fine and five years in prison for any one who urges overthrow of the Government by force. There are plenty of laws in force to cope with any imaginable danger from such a source. The proposed law would be dangerous through offering temptation to gross abuse." Every voter should warn his Congressman that the public is alive to this serious issue.

—*Lucia Ames Mead.*

BOOK TALK

Born for Victory

By Albert Buckner Coe

Harper Brothers, 1936, $1.00

THE meaning of religion to life is here set forth by the minister of First Congregational church, of Oak Park, Illinois, with clearness, courage and power. The first sermon "Born For Victory," furnishes a title for the volume and announces the "good news" that is proclaimed in every sermon. Obviously these sermons have not been put together from note book gleanings. They flow forth from a rich mind and heart. They carry over to an amazing degree the sense of directness and intimacy of conversation, and the passionate earnestness and burning faith that the spoken word communicates but which often are largely lost in transfer to the printed page. They reveal a knowledge of the things that baffle, confuse, perplex, thwart, frustrate and entangle human lives. And they seek with singleness of purpose to bring to such lives the wisdom of religion, to relate them to beauty, goodness and truth that they may know and experience both the wisdom of God and the power of God.

Their structure is simple. Dr. Coe preaches with wise restraint. He does not try to say too much. He never allows interest or attention to lag for a moment. There is no "static" to interfere with "its coming through." That is, the thought is not interrupted by words that have lost their meaning. Frequent use is made of the short sentence and with great effectiveness. With a sure institution he divines the inarticulate question, the ache and travail of the soul, and the way to recovery and peace is made plain. [See "Healing the Wounds of the Soul" (p. 77).] He senses and reveals the hidden faith of atheist and agnostic and having cleared their vision they too are ready to pray, "Lord, I believe. Help thou mine unbelief." [See "Atheists, Agnostics and Believers" (p. 57).] "God On My Street" brings the great issues of peace and war, race relations, the relation of Christianity to the social order right down to "My Street." The individual gospel and the social gospel are all of a piece. Truly bring the kingdom to the church on my street, to the homes on my street, to the behavior on my street and you are bringing it to the world. The issue is made clear. The responsibility unescapable.

Minister and layman alike will profit from the reading of these sermons. They bring the quickening of a mind given to observation, to patient reflection and the strength of a heart sensitive to human need and rich in its sympathies. Above all these are sermons that have come

out of a deep religious experience. They bring to life the creative touch.

—Clyde McGee.

Uniting for Larger Service

By John W. Hoyt, Jr.

Pp. 176, $2.00, G. P. Putnam's Sons, New York.

THE author of this volume, a Presbyterian minister, has had two pastorates with federated churches. He has also had contacts with a number of other churches of this type on the Pacific coast. Writing largely from the experience of his two pastorates, he deals with the problems involved in working two denominational groups in the same church harness. His treatment of many troublesome problems that arise in the early history of these churches will without doubt furnish valuable aid to others.

His title, however, is something of a misnomer. There is no intimation in the book of a "larger service," but only of more service of the same kind rendered by the churches before their union. It is just more evangelism, Sunday school, missionary work and budget raising. The idea of making the church a pioneer in community building has scarcely a hint. Without in any way tinkering with doctrinal testimony thousands of churches in America have a much larger service than do these federated churches described. Nor is there any intimation of a prophetic ministry for these churches in enlarging the vision of the people about the content of the Kingdom of God.

The book is further defective in that it deals only with the federation of connectional churches like the Presbyterian and Methodist. A whole new set of problems arise when a church of congregational government appears on the scene or when the federation must include an immersionist group.

The author sees no breakers ahead for a federated church. But a good many of these churches have run into difficulties. The frank facing of these might well be included in a book expounding the federated church.

Books Received

The Way, The Truth and The Life, Sermons by Henry M. Edmonds, Cookesbury Press, $1.50.

Religion and the Church Tomorrow, Edited by Wyand, Cokesbury Press, $2.00.

The Resurrection of the Unknown Soldier, by Myron L. Pontius, Cokesbury Press, $1.00.

We Face Calvary and Life, by G. Ray Jordan, Cokesbury Press, $1.00.

How to Use the Bible, by John W. Coutts, Cokesbury Press, $ .50.

See These Banners Go, by Frank S. Mead, Bobbs-Merrill Co., $2.00.

The Home in a Changing Culture, by Grace Sloan Overton, Revell & Co., $1.00.

Contemporary Christian Thought, by Charles S. Macfarland, Revell & Co., $1.50.

The Gospel According to Joe Doe, by Josiah Poeton Claremont, Calif., 15c.

Safeguarding Marriages, Federal Council of Churches, New York, 20c.

Fifth Anniversary

OAKGROVE Avenue Community church, of Buffalo, spent a very enjoyable evening a few weeks ago in observing the fifth anniversary of the pastorate of Rev. M. W. Van Tassell. A dinner was served to over two hundred people. Following the dinner there was a very interesting program prepared by the officers of the church.

Under the leadership of Mr. and Mrs. Van Tassel Oakgrove church has evolved from a small struggling group to a very vigorous organization with a membership of almost double the number five years ago. Some very interesting things were said about Mr. Van Tassel's work in that community. "Van," as he is fondly called by many people, typifies "the man who lives in the house by the side of the road and is a friend to man." One speaker said the police force of Buffalo did not have a policeman in the Oakgrove section because Van was out looking after the neighborhood late at night. Very deserving compliments were paid both the minister and his wife by all those who took part in the program.

Thomas Work read some interesting excerpts from the minutes of the board of directors showing the splendid progress which has been made. Mr. Ellis a former member of the church who was in town for the occasion, spoke beautifully of the church and its early days, thanking the minister and his wife for the way they were carrying out the ideals of those who were instrumental in starting the church.

Carl Fiscus, of Union Road Community church spoke of his friendship for "Van" and the help he had received from him in connection with a very busy program of his own.

Rev. Carl Stoll of the Amherst Community Church spoke especially of "Van" as the ideal community church minister and how he had known the church from its very beginning and how happy he has been to see the Oakgrove church moving forward with such a splendid vigor under the leadership of the Van Tassels.

All the people interested in the Community Church idea will be interested to know that Mr. Van Tassel has been a prominent officer in the Community Church Workers organization for a long time. His enthusiasm, devotion and deep interest in connection with the community church movement is well known and he has contributed no little toward the progress which the movement has made.

Father and Sons' Night

THE Men's club of Community church, of East Williston, New York, observed a Boys' Night on the evening of February 8. A professional entertainer was secured for the evening, and the event brought a great many men and boys to the church. The pastor of this church is Rev. T. B. Bookhout.

The Story of Broadview Community Church

IN a residential area in the southwest section of the city of Hartford, Connecticut, lies the setting for the service and ministry of Broadview Community Church — the church which invites you to the Eighth Biennial Conference of the Community Church Workers of the U. S. A. on May 12, 13, and 14, 1936. Rev. Roy J. Schramm is the minister.

It is located in a section of the nation where time, dates, historical events, and antiques have value and are regarded with something akin to reverence. It is common for churches of New England to celebrate the two-hundredth and two-hundred and fiftieth anniversaries. Center Church in Hartford celebrated its 300th anniversary in 1932.

In the midst of age, Broadview Church takes pride in its youth. The church was organized April 13, 1921, fifteen years ago, as a Community Church. The interest of the people had been aroused through the operation of a Sunday school conducted upon an interdenominational basis for some years previous, so that when the time came for organization of a church, it was decided from the first that this was to be a church where all faiths were welcomed. It has remained so since, and its present membership of some 600 persons suggests a church family varied in religious background, cooperatively engaged in serving the religious needs of the Community, but also with a world-wide vision.

The first minister, Rev. Ralph W. Rowse, called in 1921, served until 1928. The second minister, Rev. Stanley B. Crosland, served during the years 1928-31. The present minister, Rev. Roy J. Schramm, has served the church since July, 1931. Mr. Schramm was ordained a minister in the Evangelical Church, having served in churches of that denomination at Prairie du Chien, Evansville, and Waukesha, Wisconsin. Since his pastorate has taken him to New England, his ministerial standing has been transferred to the Congregational and Christian churches. He has pursued graduate work in theology and religious education at Northwestern, Chicago, and Yale Universities, receiving the Master of Arts degree in 1925.

Broadview church originated as a Community church in a small wooden structure which was rapidly outgrown, and since 1929 has been housed in a fine new white brick edifice in which the educational facilities have not yet been completed. It now has a worshipful auditorium and a fine organ; a commodious social and recreational hall with stage, several adjacent rooms, and is equipped with bowling alleys in the basement.

Interesting as is the physical development of the church, the human side of the picture is far more interesting. A rather careful computation revealed that some 1200 to 1500 people in the community and city have formed some contact with Broadview Church in one or another of its organizations or services. The church services of worship attract friends with varied denominational background. Strangers and visitors are constantly in attendance. The Church School enrolls some 350 pupils with more than 50 leaders and assistants. There are several organizations encompassing the activities of young people up to 30 years of age. The Woman's Club averages 125 in attendance at monthly meetings. A Community Men's Club meets twice each month, and together, these organizations are a decisive and contributing factor to the life of the church. Boy and Girl Scout troops meet weekly. It has been carefully estimated that over 1,000 people use this building upon the average in any one week. For the past two years a printed parish paper was mailed to 500 homes monthly.

As to the building of an adequate program, the church has courageously attempted whatever its limited resources would allow. In addition to the regular services of worship, speakers of renown are brought to its pulpit for Sunday Evening Fellowship meetings and forum discussions. Catholic and Jew is welcomed to the pulpit. Men and women of other races have repeatedly brought challenging messages. Pageantry, dramatics and forums on religious and social questions are planned for the interest of young people. At present, interest has been aroused in the planning of a more definite program of adult education in the future. This program is to take on the nature of an institute covering several weeks in which subjects of World Friendship, Old and New Testament, Parenthood and Family

BROADVIEW COMMUNITY CHURCH, HARTFORD, CONN.

Life, Social questions, Preparation for Marriage, and problems of psychology can be discussed.

The scheme of organization in Broadview Church is relatively simple. Two years ago a new constitution was adopted whereby the work was delegated largely to three boards, namely a Board of Trustees, a Board of Councilors, and a Board of Religious Education. All functions of the church fall within the direction of one or another of these boards and all operates very smoothly.

This church only recently was introduced to the organization of the

REV. ROY J. SCHRAMM

Community Church Workers of the U. S. A. and sent its pastor to the last biennial conference at Kansas City in May 1934. At this conference, Mr. Schramm was elected to the Board of Directors. This contact was of great value to the local church and because of the interest in furthering the work of uniting churches everywhere, Broadview Church has decided to have a share in financing this national organization.

The pastor sends his greetings to his fellow workers in community and federated churches along with this gracious invitation:

"We are happy, as congregation and minister, to welcome the eighth biennial conference to bring its leaders and visitors and workers to Hartford and Broadview next May. Welcome to New England!"

All Bills Paid

THE yearly meeting of St. Paul's Union Church, 94th and Winchester, Chicago, of which Rev. W. W. Iliffe, D.D., is pastor, was held Monday evening, January 20. The reports of the different societies and organizations showed all bills paid and a small balance in the treasury of the church.

St. Paul's Church is always interested in missionary work. At the present time it has three missionaries on its staff. They are: Rev. David L. Cathcart, in Northern Michigan; Rev. A. H. Birkel, in China; Rev. T. Tsuchiyama, in Japan. Besides these three for which the entire support is contributed the church has several in which it is interested and many projects at home and abroad.

At this meeting elders and trustees were elected to take the places of those whose terms of service expired. Dr. F. E. Reynolds was re-elected Superintendent of the Church School. A position which he has held now for five years.

The yearly banquet of the officers of the church and their wives was held at the church Monday evening, February 3. W. T. Nenneman presided. Short talks were made by the outgoing and incoming officers, several musical numbers were rendered by the young people of the congregation and the address of the evening was given by Oscar C. Hagen, an elder in Second Presbyterian Church, of Chicago.

The Church is planning a series of meetings to lift the spiritual level of the congregation and community. These meetings will continue for two weeks beginning February 9th.

Dr. Warren L. Steeves is the evangelist in charge and he will be assisted by Rev. Reginald Shepley as song leader and director of Young People's work. Dr. Steeves is a strong gospel preacher and magnetic personality. The program includes preaching and Bible study. The congregation is looking forward to a rich season of blessing.

Fine Reports of East Lansing

THE annual meeting of Peoples Church, of East Lansing, Mich., on January 15 showed progress, as indicated by the following. During 1935, 114 new members were received, of whom 53 were on confession of faith, and 61 by letter, bringing the membership to 1281. Twenty-five denominations are represented in the membership. The current expenses receipts totalled $16,800 and $4,000 was paid in interest and principal on the debt. The benevolences, which are divided among the four cooperating denominations, (Baptist, Congregational, Methodist, and Presbyterian) amounted to $1,448 and $1,200 was paid toward maintaining the student program. The church school has an enrollment of 900, with 100 officers and teachers. The school is conducted in three shifts, at 9:30, 10:30, and 12. The attendance varies from 550 to 700.

The student program is supervised by a board of fifteen members, which includes national, state and local representatives, and embraces the work of the Y. M. C. A. and Y. W. C. A. Miss Emma Sater is the woman student director; R. R. May is the director of men students. 80 students united with the church as associate members on one Sunday morning in the fall term. The students have a religious council of 50 members which includes representatives of all student church activities. Three credit courses are offered annually to students of Michigan State College, for which credit is allowed by the faculty. These are, "Christianity and Modern Social Problems," taught by Rev. N. A. McCune, the pastor; "Religion in Modern Life," taught by Mr. May; and "The Life and Teachings of Christ," taught by Miss Sater. Mr. McCune also offers a course in biographies every other year.

High School students have their own organization which meets Sunday evening, with Mrs. McCune as advisor. The junior church, enrolling 112, is conducted by the Associate Minister, Dr. M. L. Fox.

The Woman's Society has continued its past record, and raised during the year slightly over $4,000.

During the college year the number of meetings held in the church weekly varies from 50 to 65, and the number of people entering the church during the week is over 6,000.

At the annual meeting it was voted to celebrate the tenth anniversary of the dedication of the Peoples Church building, which will be in May, 1936, by inviting all former members and students of Michigan State College who have been associated with the church during the past twenty-five years. It was also voted to adopt a "Five Year Plan" for the further advancement of the Kingdom through this church, the plan embracing membership growth, the increase of the annual budget, the reduction of the debt, increased emphasis on religious education, widening of the student program, evangelism, and missionary interest. The minister, N. A. McCune, has served the church since 1917.

Forward Moving Crusade

AMHERST is a suburban community northeast of Buffalo, separated from the large city politically, but a part of it in every other way. Twenty years ago a community church was located in Snyder to serve a whole area. Rev. R. Carl Stoll, the first minister of the church continues his service up to the present time. He has been a forceful leader, and the church makes the following report of recent activities particularly with regard to the movement which has resulted in solving the financial problem of the church.

"Like all churches we found ourselves last fall grappling with a difficult problem which was the outgrowth of habits formed during the depression.

"While we have met our running expenses for the last few years almost half of the income came from sources other than regular subscriptions. We found that many of our people were taking advantage of the fact that a good share of the budget came from organizations. This gave them an excuse to refuse to make a definite subscription. This unhealthy condition affected the morale of the church as a whole. It was obvious that such a condition could not continue for long without seriously hampering the program of the church.

"It was so obvious that we needed a major operation that we went forth to find some way to do that job. The matter was submitted to our men and they were asked if they would be willing to undertake performing such an operation. They said they had neither the ability nor the time to do what was necessary. About that time a telephone message came from Dr. A. F. McGarrah who was in Buffalo to confer with the officers of another church regarding a campaign. After listening to our story he told us briefly of his Church Campaign Bureau. We were convinced that Dr. McGarrah had the set-up for the plan necessary for the operation our church needed.

"The result was that he sent on his associate, Mr. J. Edward Tompkins, who was with us for about two weeks and helped us to put on a Forward Moving Crusade. The climax was the Every-Member-Campaign for our 1936 budget. There was some opposition to the plan because it was going to cost some money. However, we went ahead in the face of that opposition knowing we had very little to lose and much to gain.

"This Crusade was designed first of all to resell the church to its own members; to 'pep up' the church's morale; to deepen its spiritual life. The theory was that with this improved morale the solution of the financial problem would naturally follow.

"The theory worked out so beautifully in practice as to bring most gratifying results. the number of subscriptions was increased one hundred per cent over last year. The amount underwritten for the 1936 budget was increased nearly eighty per cent. The total amount underwritten through these pledges was almost one thousand dollars more than we spent for our budget last year. This together with the other sources of income through which we have carried on for the last several years brings the total financial underwriting up to an improvement of over ninety percent. This boost has also stimulated an additional campaign to reduce the rather small mortgage on the church building. That means that our general finan-

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Community churches now co-operate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street, New York City

cial status today is healthier and better than it has been in the history of the church. As a church we owe a great deal to Dr. McGarrah's Bureau under the splendid direction of Mr. J. Edward Tompkins.

"At our annual meeting we were able to report that during 1935 we received into church membership 87 people representing over fifteen different denominations. With few losses this makes our membership 773 and a Sunday school enrollment of nearly 600. It was also reported that in the course of the year we contacted through our various religious, recreational and social activities, around 1300 men, women and children.

"We are all looking forward to a very promising future and you can well understand that that future is all the brighter because we have succeeded in centralizing the Protestant forces of this community in such a way as to make this church the most dominant factor in the whole community life. How different from the usual procedure this is. All of us can visualize quickly hundreds of communities where the Protestant forces are so hopelessly divided as to make Protestantism a liability on the community instead of a great life giving, pulsating force working for the kingdom of God."

Develops Community Service

COMMUNITY church of Manchester, Iowa, is not yet ten years old but it already has over 600 members. Located in a county seat town of Iowa, it has become by far the most significant church organization of its community. The pastor, Rev. J. Frank Moore reports some of the recent activities of his church as follows:

Our Kensington, the ladies' organization, is divided into four groups and each group is organized with a definite project in view. The Music Group is to aid the choir in securing singers, music and vestments, provide musical programs and lend a hand to community music. The Sunday School Group secures teachers and supply teachers for the school and sponsors parties for each department up to the senior. This group also arranges an occasional picnic-supper for all Sunday school workers. The Nursery Group conducts a church nursery each Sabbath in the Parish house where mothers may leave their young children during church service. This group has charge of the Cradle Roll and they are to give a luncheon in the near future, for all mothers with children six years old or younger. Seventy-five mothers will be invited. The Drama Group will provide occasional entertainment for the Kensington or church, assist in programs and give special attention to religious drama in the Sunday school.

The church expended about $1200 last year on improvements and added between forty and fifty members.

A Church Constitution

POTOMAC Heights Community Church of Washington, D. C., has prepared a booklet on the church mimeograph, giving the covenant and constitution of their church. The church observed the Holy Communion on February 9 and received a class of new members. Under the leadership of Rev. O. J. Randall this church is enjoying a fine interest this year.

Fortieth Anniversary Celebrated

THE fortieth wedding anniversary of Rev. and Mrs. R. Kidder Stetson, of Clay Township, Community church, near South Bend, Indiana, was marked by the presentation of a purse from the church with one dollar for each year of married life. Many pleasant social features have marked the church life this winter, including a monthly birthday luncheon for the ladies of the church who had birthdays during that month. The treasurer reports that the old indebtedness of the church had been reduced by $700, and much useful equipment has been added in addition. Certain missionary and benevolent projects have been added to the church program.

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Morning Service Broadcast

FIRST Federated church, of Des Moines, Iowa, of which Clifton E. Rash is minister, has been broadcasting during February over station WHO of Des Moines. The morning service of the church, which runs from 11 to 12 o'clock has been put on the air.

Accepts New Pastorate

REV. A. C. Schue has spent eight and one-half years as pastor of Union church, of Tekonsha, Michigan. He has recently accepted a call to the Federated church, of Miles, Iowa, with Congregational and Methodist units, and will begin work on the new field the first week in March. Mr. Schue had a federated church near Chagrin Falls, Ohio, prior to his church work in Michigan. The Community Church Workers assisted in this change.

Send News

If your church is not in these columns, it is because you have not sent us material.

Parish Thirty Miles Long

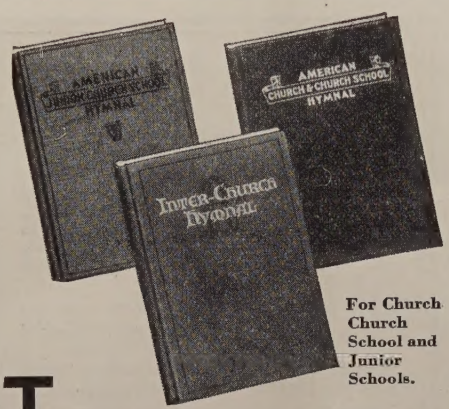
REV. Claude W. Warren resigned last summer at Community church, of Land O' Lakes, Wis. His place was taken last fall by Fred L. Babcock, who was formerly in Y. M. C. A. work at Baraboo, Wis. Mr. Babcock serves not only Community church but the Union Congregational church at Watersmeet, Michigan, and all territory in between, which gives him a parish up in the north woods that is thirty miles long. In this territory there are a great many summer residents in the vacation months.

An Advertising Social

HAVE your invitations, notice in church bulletin and all other announcements in the form of an ad, worded something like this: WANTED—all members to assemble at the church parlors, Friday evening, March 13, etc. Decorate your room in advertisements which you may borrow or beg from your merchants. If possible, guests may come dressed as well-known ads, such as Dutch Cleanser, Sherwin Williams Paint boy, Baker's Chocolate.

As the guests arrive pin on the back of each one the picture of some ad. These may be cut from your local paper or a magazine and pasted on white squares of paper. Ads such as soap, sweeper, tooth powder, jello. The guests start asking others questions about themselves till the ad is guessed, when it may be worn on the front instead of the back.

Write on small squares of cardboard the letters of a word, numbering each letter the same, as: Automobile, and each square would be numbered 1; airplane, each letter would be numbered 2. Pass these



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squares out, have groups find their numbers and spell out their word, then enact it as a charade. If long words are used, put two letters on a square so the group will not be too large. Find words of well known products.

Cut out colored ads from magazines and paste them on card boards, numbering each ad, having removed all lettering that might identify it. About 20 is a good number. Give each guest a paper with numbers from 1 to 20 and have them guess the ads, writing the names on the paper. The ads should be hung in conspicuous places in the room, when you are ready to play the game.

Consult your grocer or druggist about your social, as he may be able to procure small samples of some product for you. Wrap each sample in colored paper, and give them as souvenirs with the refreshments, giving due credit to your merchant.

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